CHAPTER 2

LITERARY RESEARCH REVIEW

2.1 BACKGROUND

Yajña is to be seen as the very essence of Vedas. From early times, Yajñas were the rituals and were understood to be the link between the humans and the Gods as cosmic forces and a vehicle towards fulfillment of desires.

"In the beginning prajapati, having created men together with yajña as their duty, declared: “by this shall you multiply. May this be to you the cow of plenty yielding all your wants!”

At the beginning of creation, creator having created mankind along with Yajña (sacrifice), Brahma, said to them, “You shall prosper by this; may this yield the enjoyment, you seek”. From its incipient, Yajña took into account the cyclical natural phenomena particularly, the seasons (rita) and the overall order of things perceived in nature. The place of human beings within the whole scheme of creation was candidly taken into account. In this manner, from the understanding of the Cosmic Order or Divine Order (rita) Yajñas were developed with associated rituals (Swami Chidbhavananda, 1979).
“you cherish the devas with yajna, and may this devas in turn bless you! Thus, mutually cherishing, you shall attain the highest good”

Foster the gods through this, and let the gods be gracious to you. Each fostering the other disinterestedly, you will attain the highest good. Vedic culture evolved on the basis of Yajña having primarily the purpose to fulfill desires of individuals as also of the society to create harmony. This harmony refers, mainly, to issues of nature and the place of human beings within the environment, but also to the harmony within the human being itself. Deities (gods) as cosmic forces governing life, natural and psycho-social tendencies in the human beings were conceptually created and became objects of worship. Aśvamedha and other Yajñas were instrumental to obtain the harmony looked for by the humans (Swami Chidbhavananda, 1979).

Aptoryama Yajña is one of the seven types of Soma Yajña (Yajña with soma creepers). The word Aptoryama consists of Aptho and yama, Aptho means that which is obtained, possessed, earned etc., Yama is Yajña. Prajapati facilitated the repossessing of the animals separated from each other or existing singly, by means of this Yajña (Surendra R, 2007).
In this Yajña 33 oblation of soma juice got out of the creeper is poured as an offering. This yaga is considered to be the king of the yajñas, as soma is the chief offering. The other basic materials used are 8 liters of goat’s milk, a cow’s milk and its products.

Mimansaka Dr.Vijayapal Acarya opines “according to Asvalayana this sacrifice may be performed by those who wish to get the best cattle wealth”. According to Tandya Brahmana the performer of Aptoryama Soma Yajña will be blessed with abundant wealth. Aptoryama is modified form of Athiratra Yajña.

2.1.1. Historical background

History throws light on the fact that there existed in the prehistoric times, some kind of a religious system in the ancient society. Human beings in those days had devised their own ways and means to worship Fire god (Agni) (Staal F, Macfarland P, 1983) and such acts contained features resembling the Yajñas of the Vedic period, it appears that the performance of such acts aimed at obtaining strength from the spiritual source (center). The principle behind these acts seems to be that one should be ready to give up (sacrifice) one thing to be obtains the other.

Reasons are many for performing such acts resembling Vedic sacrifices (Staal F, Somayajipad C, Nambudiri et al, 1983). They may be:

(1) To see that their social systems (society) are not exposed to dangerous
consequences and that the unseen supernatural being does not get angry for any reason.

(2) To arm oneself with divine power

(3) To be free from the consequences of sins (for acts committed willingly or unwillingly in violation of divine law/rule)

(4) To be blessed with wealth in this world and heaven in the brighter world,

(5) To express gratitude to the supernatural being on same fixed day in a year, for having protected them as well as their cattle – wealth etc...

2.1.2 Connotation of Yajña and their rationale

The word Yajña is derived from the Sanskrit root yaj – Yajña, Yaga, Havana, Homa etc are all synonymous terms (Kasyap RL, Sadagopan, Aurvindo K, 1998). But Homa belongs to the minor category of Yajñas in the sense, that Homa is but a daily ritual to be performed by householders. Yajña is that performance of rituals to be performed by gods. Yajñas are performed to propitiate different gods and thus obtain the desired result (fruit). Many objects (Dravyas) are offered as havis (oblations for gods). Desire-less Yajñas are also performed. They are known as sattvika Yajñas. Desire-oriented Yajñas are called Rajasika Yajñas. Yajñas performed without proper devotion and recitation of mantras (hymns) are termed as tamasika Yajñas. It is worth remembering, at this stage, how Lord Krsna explained to Arjuna concepts like jnana Yajña (knowledge sacrifice), Tapo Yajña (penance sacrifice), dravya
Yajñā (material sacrifice) etc. (refer to the Bhagavadgita). Yajñā also connotes the Lord Visnu in Visnu Sahasranama. In a nutshell, yajñā can be explained as a sacrifice in which a variety of materials/objects are offered to gods to propitiate them in return for their blessings to accomplish universal welfare as well as individual welfare (Swami Ramsukhdas, 2006).

**Rationale of Yajñā**

1. These materials / objects offered to gods as havis get themselves converted into essence and the same is absorbed by the Sun god and return to the earth as rain and rise again in the form of vegetation. Food helps the growth and multiplication of population, (animals etc. included). The established fact is that Yajñās cause rainfall.

2. The Vedas have provided ample opportunities to individuals to select that variety of Yajñā for performance, which confers on them the highest divine grace and distinct status.

3. Lord Agni (god of fire) and The Sun god are known as providers of heat and light. But the Sun god is away during nights (Staal F, Macfarland P, 1983). Therefore, anyone can easily worship Lord Agni for the whole day. Yajñās enable him in this endeavour. One can preserve Agni as well as worship him.

4. “I chant those hymns which carry the havis to the dead ancestors, for the welfare of humanity, for the food and water for the cattle, for the attainment of Heaven by the performer, and for my own food.” (H.W. Bodewitz, 1976).
5. The Rgveda mentions that Yajñas must be performed with a view to getting wealth, offspring and fame (Kasyap RL, Sadagopan, Aurbindo K, 1998)

विश्वेषामिरज्यो देवानां वार्महः
विश्वे हि विश्वमह्सो विश्वयज्ञो यज्ञा। ऋग्भेद ३.१० ॥
Viśveṣāmirajyavo devānāṁ vārmahaḥ
Viśve hi viśvamahaso viśveyajeṣu yajñayā ॥ Ṛgveda 3.10 ॥

“Oh god you posses so much wealth for us. please sanction these things for the benefit for mankind. we with all means at our disposal satisfy by offering various types of alms” (Kasyap RL, Sadagopan, Aurbindo K, 1998).

अहाय्यग्रे हविरास्ये ते सुचीव प्रतं चम्वीव सोमः
वाजसानिं रघिमस्मे सुवीरं मवास्तं घोषि यदासं ब्रह्मतम ॥ ऋग्भेद १०.९१.१५ ॥
Ahāvyagre havirāsyeva te strucīva ghra-tam camvīva somaḥ
Vājasaninī rayimasme suvīram maśastam dhehi yaśasam brahantama
॥ Ṛgveda10.91.15 ॥

“Oh fire god! We are offering various types of alms to you, you be satisfied by this. Please give rice, wealth and abundant gold and fame” (Kasyap RL, Sadagopan, Aurbindo K, 1998).

In brief, yajñas render individual, national and cosmic welfare possible. Added to this one cannot miss the basic purpose behind yajñas and that is to maintain the environment from all types of pollution as also to maintain ecological balance.
2.1.3 Human Divine Relationships and Co-operation:

Lord Krsna in the Bhagavad gita mentions that Prajapati while creating human beings and Yajña together exhorted human beings to please gods by performing Yajñas. Prajapati’s intention was that human beings should get water, air, light, vegetation etc., by the grace of super human forces. What is offered as havis gets transformed into food for the divine beings (Swami Ramsukhdas, 2006).

अन्नाद्वनित्व: भूतानि पर्जन्याद्वनित्वसम्भवः
यज्ञाद्वनित्वं पर्जन्यो यज्ञ: कर्मसमुद्भवं 
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्
तस्मात्सर्वाम ब्रह्म नित्यं यज्ञ: प्रतिशिष्ठितम्

Annādabhavanti bhūtāni parjanyādannasambhavah
Yajñādabhvati parjanyo yajñaḥ karmasamudabhvah ||Gītā 3.14||
karma brahmādabhvaṁ viddhi brahmākṣarasamudabhvam
tasmātsarvagatām brahma nityaṁ yajñaḥ pratisṭhitam ||gītā 3.15||

“from food creatures are born. Food is produced by rain. Rain is born of sacrifice, and sacrifice originates from action.”
“Works of sacrifice have their authority in the veda. Veda has been revealed by the supreme being. Therefore the all comprehending veda is established in sacrifice.”

What they offer in return assumes the form of rain that plays the most vital role in producing crops for human consumption as food. This speaks a lot about human divine relationship and co-operation.
2.1.4 The Vedic injunctions:

Purva Mimamsa, one of the schools of Indian Philosophy, tells us that the Vedas have been ritualistic in character (Kasyap RL, Sadagopan, Aurbindo K, 1998). Their main purpose is to lay down the procedures for the implementation of their injunctions and to authentically frame rules and other details regarding yajñas sacrifice. The Vedas being divine revelations, Yajñas, which an integral part of the Vedas are also, regarded as divine revelations and not the works of human beings. Duty is cast on different classes of people in the society to study the Vedas as well as perform sacrifices also states that performance of a sacrifice is a must if anybody wishes to get his/her desire fulfilled and this desire is nothing but to secure a place in the divine abode – svarga. Desire may not be fulfilled immediately, but one is assured of the benefits/ fruits at a later stage.

2.2 SOURCES OF STUDY

1. Rigveda
2. Samaveda
3. Bhagvat gita
4. Patanjali Yoga Sutra
2.3 CONSCIOUSNESS AND ITS MANIFESTATION

Consciousness is the source of all creation. It is unchanging, eternal and all pervasive.

“...It is not born, nor does it die. After having been, it does not cease to be; unborn, eternal, changeless and ancient. It is not killed when the body is destroyed” (Swami Chidbhavnanda, 1979).

“...Him the weapons cleave not; him the fire burns not; him the water wet not; him the wind dries not”.

This is the only reality that exists. All others come and go. ever changing is the creation which can be manifest or un-manifest consciousness. The three states of consciousness through which we all go through daily- Jagrat, svapna & sushupti are the expressions of consciousness (Swami Chidbhavnanda, 1979):
**Three states of expression**: Consciousness expresses in two states as manifest (Dr. Paul YK, 2009): 1) Gross, and 2) Subtle, and as in manifest in 3) Causal. The interaction of these three lead to the emergence of what we know as our external world. These three are also like a river, the surface of a river, the flowing undercurrent of the river, and the latent bed of the river that gives shape to both the flowing undercurrent and the surface.

**Gross**: The Gross realm is the domain of the five elements of earth, water, fire, air, and space in their *gross* form (*bhutas*). These five gross elements are the building blocks out of which particles (protons, neutrons, and electrons), atoms, molecules, compounds, and objects emerge. The Gross realm emerges out of the Subtle realm.

**Subtle**: The Subtle realm is the domain of the five elements of earth, water, fire, air, and space in their *etheric* or *subtle* aspect (*tattvas*). These five subtle building blocks transition into the five gross elements of earth, water, fire, air, and space (*bhutas*), which are operating in the Gross realm. The Subtle realm emerges out of the Causal realm.
Causal: The Causal realm is the domain of pure potential, the ground of being, the unmanifest foundation. It can be likened to the canvas on which a painting will be painted. The Causal plane includes the most basic of building blocks, called *Gunas*, of which there are three. The three Gunas are: 1) *Sattvas* (lightness), 2) *Rajas* (activity), and 3) *Tamas* (heaviness). These three combine and re-combine so as to form the five subtle elements of the subtle realm. The Causal derives from pure Consciousness itself.

**The whole frame is pure consciousness.**
When we use the term consciousness fields, it refers to the manifest consciousness and not to pure, unchanging absolute consciousness.
Among these levels of consciousness-Gross, Subtle and causal, the subtle has further been divided into 3 levels enumerated in the pañca kośa viveka (Taittrīya upaniṣat)

Annamaya layer of consciousness – Gross
Prāṇamayam layer of consciousness
Manomayam layer of consciousness
Vijnanmaya layer of consciousness
Anandamaya layer of consciousness- Causal

Annamaya is essentially an energy field as found by modern physics. E=mc² shows that all matter is energy. Quarks are bubbles of energy which make this layer.

Figure 1: pañca kośa
Prāṇamaya kosa is featured by five manifests (prāṇa, apāna, udāna, vyana, samana) and govern all physiological functions in the gross body.

Manomaya layer of consciousness often translated as astral layer is featured by mind and emotions characterized by likes and dislikes.

Vijnānmayā layer of consciousness is then field of all total knowledge. Governed by logic, analysis and intellect. This knowledge base show up as values in day to day action.

The causal Ānadamaya layer is a field of bliss characterized by silence, peace and harmony.

2.4 EMOTIONS AND CONSCIOUSNESS

Consciousness and emotions feature prominently in our personal lives, yet remain enigmatic. Recent advances prompt further distinctions that should provide more experimental traction we argue that emotion consists of an emotion state (functional aspects, including emotional response) as well as feelings (the conscious experience of the emotion), and that consciousness consists of level (e.g. coma, vegetative state and wake- fullness) and content (what it is we are conscious of). Not only is consciousness important to aspects of emotion but structures that are important for emotion (Taimini IK, 2001).

Emotions are two types. One is positive emotions (compassion, karuna, unselfish love etc) and second one is violent emotions (kama, krodha, lobha etc.),
because of these likes and dislikes these emotions raise up. These emotions arise at manomaya kosa.

**Dhyāyato viṣyānapunṣah saṅgaḥteṣūpajāyate**

**Saṅgāt sanjāyate kāmāḥ kāmāt krodhobhijāyate ||Gītā 2.62||**

"In one who dwells longingly on sense objects, an inclination towards them is generated. This inclination develops into desire, and desire begets anger”.

**krodhābhavati sammohāḥ sammohātsmṛtivibhramaḥ||**
**sṛṣṭiḥaṃśad buddhīnāśo buddhīnāśatpraṇāsayati ||gītā 2.63||**

"Anger generates delusion, and delusion results in loss of memory. Loss of memory brings about the destruction of discriminative intelligence, and loss of discriminative intelligence spells ruin to a man”.

Through yoga we can control these emotions. For example; An individual has to raise to great heights of higher layers of consciousness at which level the effect of the same becomes wide spread in the whole of its surrounding (ahimsa pratisthayām tatsannidhau vairatyaçah pys 2.35, 4). The nonviolence spreads so effectively in their vicinity that even enemy animals live together in harmony. The ashrams of great sages were models of such phenomena (Swami Chidbhavananda, 1979).
Emotion has been usually seen as the opposite of reason; the definitions provided in the Oxford English Dictionary emphasize emotion as agitation, perturbation, and ‘feeling’ or ‘affection’ — as distinguished from cognitive or volitional states of consciousness. According to text of yoga (Swami Vishnudevananda, 2000) emotions which are violent and negative belong to lower levels of manomaya kośa while positive emotions are at higher level of manomaya kośa

Emotion's connection to the body is through prāṇa and prāṇamaya kośa. Disappointment may lead to a sinking heart; nervousness, butterflies in the stomach; weight in the chest area; Joy, shows up as lightness and freedom of movement; excitement, racing heart and blood and tingling nerves. Emotions are conveyed to others through bodily configurations, including facial expressions, posture, muscle tension, voice tone, and gestures. While emotions and their physical expression are culture specific (especially gestures). Studies have suggested that facial expressions are remarkably similar across cultures, with the biggest differences or confusions occurring in anger or surprise. We learn to identify and reproduce facial expressions as infants, where we study the expressions on adult faces and learn to associate them with emotions. Western cultures have long attributed special emotional intelligence and capability to women, who have traditionally borne the largest burden of emotional work in
the culture. Emotions can influence the atmosphere around is well known in all cultures.

2.5 RELAXATION AND CONSCIOUSNESS

Samyama is the tool suggested by Patanjali to reach higher and subtler levels of consciousness, in which state ESP, PK and other powers emerge. Yoga is the science to systematically develop our capacities on all fronts including such super normal powers. But it is also understood that a disturbed mind going through mental trauma is unlikely to invoke such power. Therefore a balanced state of mind is a must to recognize such power. And it has been proved that various relaxation techniques such as Savasana, Yoganidra etc. help in calming down the mind (Rebika, Nagendra HR, Nagarathna R, 2005 & Thakur GS, Nagendra HR, Nagarathna R, 2010).

Relaxation by these techniques at the body level reduce the breathing rate, harmonise the prāṇamaya kośa and thereby calms down the mind. Thus the consciousness fields at both Prāṇamaya and Manomaya levels are influenced.

2.6 MEDITATION AND CONSCIOUSNESS

Meditation is a holistic discipline during which time the practitioner calm his or her mind in order to realize some benefit. Meditation is generally a subjective, personal experience and most often done without any external involvement, except perhaps prayer beads to count prayers. Meditation often
involves invoking and cultivating a feeling or internal state, such as compassion, or attending to some focal point, etc. The term can refer to the process of reaching this state, as well as to the state itself.

There are many types of meditation such as Om Meditation, Transcendental Meditation (Tm), Brhamakumari Rajyoga Meditaion, Zen Meditaion, Vipasana Meditaion, Preksha Meditaion, Yoga Nidra, etc. The word, 'meditation,' means many things dependent upon the context of its use. People practice meditation for many reasons, within the context of their social environment. Meditation is a component of many religions, and has been practiced since antiquity.

2.6.1 Cyclic Meditation: Cyclic Meditation (CM) is a ‘moving’ meditation technique devised to address the needs and problems of modern men (Nagendra, Nagarathna, 2001). Many people find it difficult to relax and get into a meditative state if asked to sit with their eyes closed while other feel drowsy and even fall asleep. CM involves a combination of gentle yogic stretching and relaxation. It is based on the principal called from classical yogic texts like Mandūkya Upaniṣad (Chinmayananda, 1984) and yoga sutras of Patanjali. This technique is developed and prorogated by Swami Vivekanananada Yoga Anusandhana Samsthana and is widely used as an effective technique of stress management. It is called so, because it consist of Cyclic of ‘relaxation’ and
‘stimulation’ alternately. This technique includes the practice of certain yoga postures interspersed with relaxation while supine, thus achieving a combination of both ‘stimulation’ and ‘relaxation’ practices.

Cyclic meditation is derived from Mandūkya Upaniṣad Kārika:

लये सम्बोधयेत् चित्तम् विक्षितम् शामयेत् पुनः
सकषायम् विजानीयात् समप्रातम् न चाल्येत् ||मण्डूक्य कारिका ३.४४ ||

Laye sambodhayet cittam vikṣiptam śamayet punaḥ
Sakṣāyam vijāniyāt samapraṭtam na cālayet ||Maṇḍūkya Kārikā 3.44 ||

“In a state of mental inactivity awaken the mind; when agitated, calm it; between these two states realize the possible abilities of the mind. if the mind has reached the state of perfect equilibrium then do not disturb it again” (Mandūkya Upaniṣad : 3.44; Chinmayananda, 1984).

For most persons the mental states while doing routine activities (not necessarily associated with yoga) is neither ‘inactive nor ‘excited’ but is somewhere between these extremes and hence a combination of ‘awakening and calming’ measures may be better suited to reach a balance, relaxed state. The forgoing idea drawn from the traditional texts is the basis for this yoga practice called Cyclic Meditation.

2.7 MANTRAS AND CONSCIOUSNESS

Mantra Japa was a tool of the Vedic sages that incorporated mantras as one of the main forms of puja, or worship, whose ultimate aim was to reach
godhood. Essentially, Mantra Japa means repetition of mantra, and has become an established practiced in yoga (Dunne BJ, Nelson RD, Dobyns YH, 1988). The vibrations and resonant sounds of the mantra are considered extremely important. Thus reverberations and resonant waves of the sound awaken the prāṇa and even stimulate chakras according to tantra shastra, mantras from Vedas, Upanishads, Bhagavad Gita, Yoga Sutra, even the Mahabharata, Ramayana, Durga saptashati or Chandi are considered powerful enough to influence the surrounding consciousness fields greatly (Dr. Paul YK, 2009).

2.8 AGNIHOTRA WITH CHANTING

Agnihotra is a sacred tradition started by the Rishis of ancient India. Agnihotra means worshipping the fire god to reach the higher cosmic entities as Brhma, Vishnu and Mahesvara. One, who is initiated either by Guru or by the command of the Lord Himself to worship the sacred Fire by offering into it, is known as Agnihotri, and his practice is known as Agnihotra. In this view apart from chanting of mantras, Agnihotra is the aggregation of - meditation, remembering the name of the Lord, act of devotion and surrender. It is performed in the Vedic manner in the evening or morning at sunset or sunrise ‘Yajña’ performed by the ‘Agnihotri’ is offered to the Lord Agni Naarayan and the morning ‘Yajña’ is offered to the Lord Suурya Naarayana (Sun). The sunrise
and sunset represent transition of darkness to light and vice versa. At these points of time the Agnihotra will have great effect (Heisam JD, 2002).

2.9 YAJÑAS AND THEIR EFFECT ON THE SURROUNDINDS

The word Yajña is derived from the Sanskrit root yaj – Yajña, Yaga, Havana, Homa etc are all synonymous terms. But Homa belongs to the minor category of Yajñas in the sense, that Homa is but a daily ritual to be performed by householders. Yajña is that performance of rituals to be performed for gods. Yajñas are performed to propitiate different gods and thus obtain the desired result (fruit). Many objects (Dravyas) are offered as havis (oblations for gods). Desire-less Yajñas are also performed (Surendra R, 2007). They are known as sattvika Yajñas. Desire-oriented Yajñas are called Rajasika Yajñas. Yajñas performed without proper devotion and recitations of mantras (hymns) are termed as tamasika Yajñas. Lord Krsna explained to Arjuna concepts of jnana Yajña (knowledge sacrifice), Tapo Yajña (penance sacrifice), dravya Yajña (material sacrifice) etc. (Swami Chidbhavananda, 1979). In a nutshell, Yajña can be explained as a sacrifice in which a variety of materials/objects are offered to gods to propitiate them in return for their blessings to accomplish universal welfare as well as individual welfare.

The Spiritual significance of Yajña is to raise the general level of Human Consciousness. Procedures include Chanting of Mantras, offerings into the fire
etc. People attended *Yajñas* for spiritual reasons, and felt that their lives were very much improved.

With regard to the possibility of a *Yajña* affecting REG, previous experiments suggest that each individual has a certain possibility of influencing the instrument, and this is usually interpreted as a form of psycho-kinesis. The possibility of psychokinesis is still controversial, but quite well established (Jahn RG, Dunne BJ, Nelson RD, 1987). Uri Geller’s claims to bend metal objects by power of the mind are well known, and scientific observations of his paranormal powers have been published (Panati C, 1976). Indian studies of effects on REG’s include one showing that *Gāyatri mantra* produces significant results (Neha R, 2004). That suggests that *Yajñas* should also have observable effects on REG’s.

Field trials have shown that major events involving emotional responses from large numbers of people can influence REG’s (Jahn RG, Dunne BJ, Jahn EG, 1980). As long as the results say within the parabola, nothing of significance has been observed. As long as this continues, this indicates that changes are non-significant (>0.05). If the curve moves beyond the parabola, this indicates that the will or intent or presence has a distinct capacity of psycho-kinesis. It indicates that our state of consciousness can influence the REG i.e. the machine measures some kind of psycho-kinetic power (Jahn RG, Dunne BJ, Jahn EG, 1980).
Whether any given subject can influence an REG depends on the person them-self. The limiting number is 101. If the mean value is $<101.00$, any affect has not reached significance; the subjects, or their field of consciousness, have not had a significant influence on the REG. Intent is a conscious application of will. Three types of intent are distinguished in REG studies: High, Low and Neutral. High: to move up the curve in positive direction to maximize the value, i.e. to move the curve above the parabola; low: to move down the curve in negative direction, i.e. to move the curve below the parabola curve; neutral: to keep the curve along the central line $P<0.05$ (Jahn RG, Dunne BJ, Jahn EG, 1980).

In some studies, subjects have apparently influenced an REG without any intent to do so (Panati C, 1976). The *Gayatri Mantra* study is a case in point, it attempted to see whether GM performance could influence an REG (Neha R, 2004). It is well-known that some people by their very presence can induce a calming effect in others. This may be ascribed to a “consciousness field”. The *Gayatri Mantra* study may be interpreted as showing that GM practice strengthens the “consciousness field”.

Research was undertaken by Swami Vivekananda Yoga Research Foundation on measuring consciousness field using REG from August 2001 to September 2003 (Jahn RG, Dunne BJ, Jahn EG, 1980). The investigators carried on a study on following five sections: (i) Standardization (ii) The effect
of an individual alone on the unit (iii) The effect of groups, collectively on the unit (iv) A study of ‘collective consciousness’ where groups of people gathered for a common purpose; and (v) A study of pairs of empathic individuals and whether they were able to detect how the other individual was attempting to alter the unit. With this background, the present study is designed to evaluate how a particular state of consciousness induced during the Deep Relaxation Technique (DRT) can have an influence on REG. This work would attempt to study the effect of the very presence of the subjects doing an activity on the REG. It is well-known that some people by their very presence can bring calming effect on others and *vice versa* (Rebika, Nagendra HR, Nagarathna R, 2005).

2.10 ROLE OF FESTIVALS

India is a secular democracy, a state without a single religion, and with the right guaranteed by the Constitution to every citizen to practice his or her own religion. In the larger Indian society, a major role of the festivals is to promote unity in diversity, with emphasis on communal harmony. Some religious festivals mark the passing of the seasons, while some can be termed as cultural events. Some are celebrated in isolated corners of the country, while a few transcend barriers of creed and are joyously celebrated all over the country.

Celebration of festivals is a culture continuing for hundreds of past generations. According to the history these festivals are celebrated when they
achieve something (symbol of victory) or on the occasions where they are benefited (crop gain, happy with some gatherings etc) (Thakur GS, Nagendra HR, 2010).

These festival celebrations have got following advantages:

1. Improve the relations among the people.
2. Create an opportunity for the people of community to share their feeling and exchange their ideas and thoughts. Additional help to discuss their problems also.
3. If we consider the families, they gather together and have some fun with all the relatives which is a great mental relaxation and enrich family relations.
4. Will help to be happy at least on those festival days (one forgets individual problems ) releasing all their stresses and tensions.
5. Build social relations and social communication which leads to unity among the people.
6. It also helps us in preserving our culture and heritage.